4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

originally came from the north-west. I imagine that the original possessors of these beads had considerable settlements in the neighbourhood of the Maragolia Hills, and that beads were continually being lost in the fields, and now when a heavy thunderstorm comes it washes some of the surface soil away and exposes an odd bead now and again. The supply of the blue Nya-Luo beads is of course quite inadequate for the population, and many make up for the scarcity with the ordinary blue *kibeti* bead.[1] Occasionally these ancient beads are green and yellow, but the usual colour is blue.

The Ja-Luo have a curious habit of shaving curved patterns on their heads (Fig. 11).

FIG. 11.—VIEW OF THE TOP OF A MAN'S HEAD; SHOWING HOW THE PATTERN IS SHAVED.

The young men often wear an armlet of cylindrical wooden blocks on the upper arm; the wooden blocks are coloured red with oxide of iron. A band similarly ornamented with wooden blocks is often worn round the forehead. Some of the older men wear the curved canine tooth of a hippo on the forehead. The tooth is ground down laterally till it is only about one-eighth of an inch in thickness; others wear the tooth of a wart hog attached to a necklace.

The Ja-Luo have a curious habit of standing on the top of an ant hill or in some prominent place on one leg with the flat of the other foot resting against the knee, reminding one of the attitude adopted by a stork; they will remain in this attitude quite comfortably for a considerable time. This habit is I believe characteristic of the Dinka and others of the tribes on the Nile south of Fashoda.

Miscellaneous customs.—If a person shuts the door behind him when he leaves a house, people at once say he is a witch doctor. If a wife does this to her husband, the husband will not enter her house again until she fetches a goat from her father and kills it. Similarly if a man is the culprit he has to kill a goat to avert the ill luck. If a house is struck by lightning and anybody is killed inside, the head of the village walks three times round the house with a red rooster and the house is then broken up and the wood utilised for any purpose.

Witchcraft, etc.—It is believed that people are killed by witchcraft; the person possessing the medicine has only to show it to a person in order to kill him; to save the person bewitched it is necessary to catch the wizard and to bring him to the patient and he can remove the spell, and the wizard has to pay a fine; this class of medicine man does not hide himself. There is a deeper kind of witchcraft which is only practised at night and with great secrecy. It is called Jamkingo; among the Gesi tribe many of the clan previously referred to who forge iron possess these powers.

[1] With the kind assistance of Mr. C. H. Read, of the British Museum, I examined the collections of beads at the Museum from various parts of the world, and I found yellow and blue beads of the exact colour and shape among the Egyptian antiquities and jasper beads identical in appearance to the Nya-Luo both from ancient Egypt, and also from excavations made on the site of some buried cities in Baluchistan.

5: Hobley G-5 (ca. 1900) 1903 FL11 Luo FL11
Bantu Kavirondo FL4

Journal of the Anthropological Institute, Vol. XXXIII, 1903, Plate XXIX.

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Jaluo Girl; Kajulo Tribe.

Lumbwa Woman and Young Girl.

Kwavi Woman (N. Bantu).

Kisumu Girls.

[p. 357 B]

5: Hobley G-5 (ca. 1900) 1903 FL11 Luo FL11

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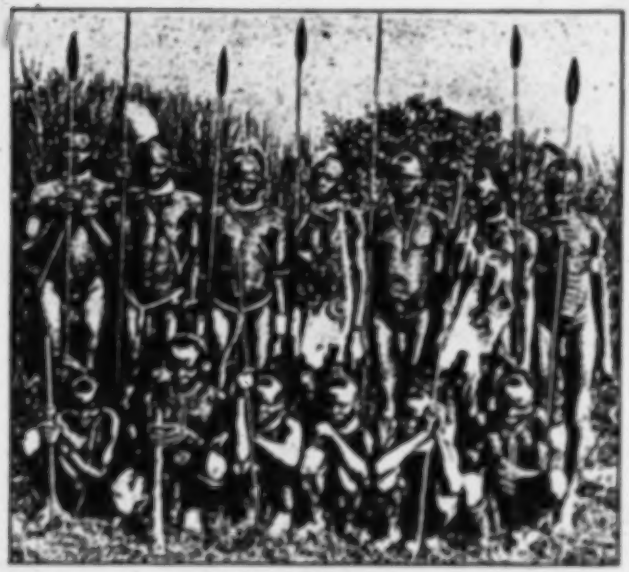

Kavirondo Warriors.

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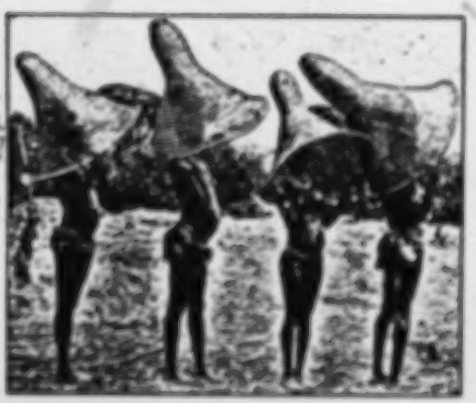

Fakerewana; Kisumu.

Kavirondo Warriors (Ja-Luo).

[p.358]

10: Roscoe M-5 (ca. 1900)1915
FL11 Luo FL11

constant activity in the field and home. The freedom with which the young women mingle with the men is striking, they may be seen among them, leaning on their shoulders when standing, as unrestrainedly as the men with men. The absence of clothing in no wise embarrasses them nor does it cause either sex a moment's thought; they are accustomed to this state of nature from childhood and feel no constraint in mingling freely together. They are extremely fond of ornaments and of painting themselves with different coloured clays, and often make patterns upon their bodies which they retain until the clay wears off. Their hair is often allowed to grow long, and youths frequently increase the length of it by twisting cords into it, greasing the whole with castor or other vegetable oil and rubbing red clay into it. Men and women mix freely together and often work in parties on the same field, singing songs as they work and keeping time with their hoes as they dig. Their homes in the hills are exposed and cold. Still, they do not appear to feel the cold winds and move about and work as freely as well-clothed tribes. As a tribe they combine agriculture with pastoral pursuits and their diet consists of milk and vegetables.

Origin of the tribe. According to their traditions they come from the north-west. Their ancestor Ramogi, they say, had seven sons named Kwenda, Nyakal, Owede, Nyadwat, Sakwa, Alego and Langho; and he adopted another son, Ugenya. Langho, they say, is the father of the Masai and Setik tribes. They trace their own descent from Owede who had two sons, Omwa and Sagam. We thus have two groups forming the tribe, as follows: Omwa, whose descendants formed eight clans; Sagam, whose descendants form seven.

The descendants of Omwa:

1. Dongo	2. Nyuto	3. Orando
4. Kwamudi	5. Nyamwegi	6. Ndalo
7. Ogonyo	8. Nyakwal	

The descendants of Sagam:

1. Pwonja	2. Hadedi	3. Waranja
4. Rateng	5. Wango	6. Menya
7. Nyameda		

10: Roscoe M-5 (ca. 1900)1915
FL11 Luo FL11

shave their heads, taking care to keep separate the hair which is cut off. This hair is hidden away in some place near, by preference in a rat-hole or in some hole where it is not likely to be found again. 846

Birth of twins. At the birth of twins the parents remain together in one house for ten days, and the midwife waits on them. When this time of seclusion ends, a small pot of blood is drawn from the neck of an ox, cooked and given to the parents to eat. After the meal they are escorted to the river, washed, and their heads shaved. Their house is then swept and the floor smeared with cow-dung, and friends come and dance in the village and drink beer. The mother takes the twins a round of visits which lasts several days, but she returns home each night to sleep. At each house she visits the people give her presents of grain. When the visits have been made the mother brews beer with the grain she has received in presents, and her friends again gather to dance and to drink the beer. 845 [431]

Initiation ceremonies. Children live in the same village with their parents and under their control. Until marriage they lead a free and happy life, with few wants and cares. The boys assist in herding cattle, and the girls help their mothers in their fields and also carry wood and water and assist in cooking. Their duties are light and there is no force beyond argument used to make them work. Children imitate their elders in seeking ornaments to wear and in smearing their bodies with oil and red or white paint. When they come to the age of puberty, their four front teeth in the lower jaw are extracted and they are initiated in the customs of the clan. For four days they remain in the house, after which they go about visiting their friends and receive presents of fowls. Girls go through the same ceremony as boys in having their teeth extracted, but, in addition, their bodies are scarified on the sides and back. Should there be excessive haemorrhage when teeth are extracted, the parents send to the man who has the bracelets of the deceased person after whom the boy is named and borrow them, and the youth wears them until the bleeding ceases. When the ceremony of extracting the teeth is over, the boys are sent to live in the boys' quarters 857 [302] 881 304 [431] [752] 862

10: Roscoe M-5 (ca. 1900)1915
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the deceased enters with a son of the dead man and together they fill in the grave and beat the floor hard. Some of the blood of the animal that was killed is poured into the grave as it is being filled with earth; and, after the grave is filled up, four pieces of meat are taken and one piece is placed at each corner of it. A pot of newly brewed beer is placed on the grave and left to ferment until it runs over the sides when the relatives drink it. When the duty of filling in the grave is completed, all the mourners wash, shave their heads and have a meal of the meat of the animal that was killed. The widows remove their girdles and place them on the roof of the house containing the grave. A goat is killed, and an elderly woman related to the deceased man ties a portion of the entrails of the goat round the waist and neck of each widow, and also winds a portion round her own neck; and this is worn by each widow during the period of mourning. On the following morning a grandson climbs the house and breaks the end off the central pole which stands out above the thatch; he also breaks the cooking-pot in which the deceased man's food was cooked. On the second day after the funeral a goat is brought into the house and each of the mourners strikes it with his fist and kicks it; it is then taken and killed, and its flesh is cooked in part of the broken cooking-pot and eaten by the mourners. After this meal the male relatives go to war against some group of their tribe who are said to have been the cause of the man's death. After mourning four days the party shave their heads and continue to the end of the mourning period without further shaving their heads or paring their nails. The widows continue to live in the house which contains the grave. When the ox or cow for the funeral ceremonies is killed, if the deceased is a man, it is speared to the heart; but, when the deceased is a woman, it is speared in the head between the horns. When the mourning ceremonies are ended, each widow makes a girdle, with the fringe at the back, which she wears for a year while she continues to live in the house containing the grave. At the end of the year she burns the girdle, goes to the river and washes, takes her old girdle from the house-roof with her and leaves it in the river-bed. After washing

10: Roscoe M-5 (ca. 1900)1915
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The warriors are armed with long-bladed spears and use large shields three feet high and of a V shape, behind which the bearer crouches and is completely hidden. The shields are made of cow-hide and are so dried that they are hard enough to resist a spear-thrust. Each warrior is painted with red and white clay in fantastic designs and wears a head-dress. Some of the head-dresses are like helmets adorned with ostrich feathers, while others are small straw hats such as a child's doll might wear.

The battle is decided when the cattle are carried off by the one party or when the other party prove themselves strong enough to retain them. The victors dictate terms of peace and the vanquished pay a fine in cattle and women.

Treatment of a warrior who has slain one of the enemy. When a warrior kills another in battle, he is isolated from his village, lives in a separate hut some four days, and an old woman cooks his food and feeds him like a child because he is forbidden to touch any food. On the fifth day he is escorted to the river by another man who washes him, a white goat is killed and cooked by the attendant, who feeds the man with the meat, the goat-skin is cut into strips and put upon the man's wrists and round his head, and he returns to his temporary home for the night. The next day he is again taken to the river and washed, and a white fowl is presented him. He kills it and it is cooked for him, and he is again fed with the meat. He is then pronounced to be clean and may return to his home. It sometimes happens that a warrior spears another man in battle and the latter dies from the wound some time after. When death takes place, the relatives go to the warrior and tell him of the death, and he is separated at once from the community until the ceremonies above described have been performed. The people say that the ceremonies are necessary in order to release the ghost of the dead man, which is bound to the warrior who slew him and is only released on the fulfilment of the ceremonies. Should a warrior refuse to fulfil the ceremonies, the ghost will ask, "Why don't you fulfil the ceremonies and let me go?" Should the man still refuse to comply, the ghost will take him by the throat and strangle him.

10: Roscoe M-5 (ca. 1900)1915
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Industries.

241 **Agricultural pursuits.** Agriculture is the principal pursuit of the people and they have now become dependant upon their crops for the grain which forms their chief food. Millet and maize are grown freely and are ground into flour for making porridge. Men and women work together in the fields and dig them for the seed. They use the common hoe with a long handle when digging, and roughly hoe the ground, when rains are expected. Sweet potatoes, beans and sesame are grown more for change of diet and as additions, such as we should call savouries, to the porridge than as necessaries of life. When [302] the crops are a few inches high, the chief and all his people shave their heads, and from that time till harvest no one is allowed to shave again. After harvest the headman shaves and all the people follow his example. Should any one neglect this custom and shave before the time, it is said to be injurious [687] to the crops and to prevent the grain from ripening. The culprit is therefore fined for his heedless conduct. When the corn is in the ear, a goat is killed and the contents of the stomach are scattered about the field to prevent blight and to preserve the crops from being injured by hail-storms.

231 234 **Cow-keeping.** Cows form the principal wealth of the people. The numbers vary in a village according to the pros- *perity and success of the community.* Milk is used as an article [262] of food, especially when sour and clotted, but it is more of a luxury, in the present progressive stage of the tribe, than a necessity; and the meat of the animals is almost entirely reserved for ceremonial use. Cattle are herded by boys and [462] young men, who mix their herds and flocks of goats and sheep. Women and girls are strictly forbidden to herd or to milk cows; they may churn and wash the milk-vessels, but there their duties in connection with cows end. Each village has its cattle, and the young men and boys of the place are responsible for their safety during the day, while they graze on the hill-side.

234 When a cow calves, the calf is left with the dam during the first ten days and the cow is not milked. On the morning of the eleventh day the cow is milked and the milk is churned, the

11: Hartmann M-5 (ca. 1920) 1928 FL11 Loo FL11

with their buffalo-hide-shields and spears singing all the time. Meanwhile the heads of all the people of deceased's kraal except his wives are being shaven clean, whilst for this purpose they, in turn, are seated on a log of a thorn-tree, which is put across the main path leading to the village.

On the third day a billy-goat is killed and the meat is cooked and eaten by the women and girls of the kraal only, and an old woman gets the skin of the goat as a new skirt.

On the 4th day the relations go to the grave again and sweep it (*yowye lat*) with a special kind of grass, putting some earth of the grave in an old basket. This is put in the middle of the path leading to the village, together with the log of wood (*orimbi*) which deceased used to rest his head on when sleeping. Nobody will afterwards touch these 2 articles; they are left there in the middle of the path. People will in future go past them, making a curve round them. — This explains why one very seldom finds a straight path leading to a kraal. — The hoe, which was used in digging the grave, is given to an old woman of an other part of the district, but the hoe handle is thrown away. Then all the relations living away from the kraal, and all the neighbours go home.

When they have gone, the stick on top of the deceased hut, and those on the huts of all his women are broken by the grandchild of deceased or by some other small boy. This is a sign to anybody that the occupants of those huts are mourning.

After about two months the wives of deceased go to the village of their parents where they may be two days, and a young bull is killed for them in honour of deceased. Before the wives have been home, they are not allowed to sleep anywhere but in the deceased husband's village, except under extraordinary circumstances, e. g. if a woman is not able to cross a river on the way home, in such cases she may sleep in another village, but only in the hut of an old woman. If she would break this rule, then the woman in whose hut she slept would not bring forth any children.

Six months later her is beaten for all the relations and neighbours, who come for the occasion. That day the grave is smeared with mud (*mwonye lat*) and the women get their heads shaven for the first time since the death of their husband. Now also all the wives of deceased are dispersed of, they go to either the brothers or the cousins of their former husband. The time of mourning is finished and the sticks are replaced on top of the huts by the same boy who broke them off. That night however the women sleep on the bare ground. That day the women wear new white tassels on their backs. These tassels are made as usual from the twisted marrow of papyrus stalks or of sisal-fibre. For since the death of their husband they have left off their ordinary tassel, which they replaced by a coarse coverlead one, made of the fibrous bark of the wild fig-tree.

Then new huts are built for the women, if their new husbands live in another village, and when these are ready their former huts are broken down. If their new husbands live in the same kraal they keep their own huts, except if deceased was buried inside his hut. In this case a new hut is built and the old one is allowed to collapse over the grave. If deceased was buried in a little hut built over grave, then this hut is left till it tumbles down by itself. When later on somebody goes

14 Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

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this tail behind and receives a present from her husband. Afterwards it is considered very bad manners for a married woman to serve food to her husband without putting on this tail. On the other hand, if the husband or any other man should touch the married woman's tail, it is considered that he wishes to bewitch her, and such an offence must be atoned for by the usual sacrifice of a goat.

426. PATTERN FREQUENTLY SHAVED ON MEN'S HEADS (1/4-1/10)

The Ja-luo pull out the incisors in the lower jaw. It may also occur amongst those people, as amongst the Lango tribes to the north, that not only the four incisors, but even the canines, are taken out, at any rate from the mouths of boys. They do not circumcise, nor do they scar or tattoo their bodies, with the exception that women raise three parallel lines of dots in a semi-circle on either side of the body, the ends of the semi-circle meeting in front just below the navel, and again on the backbone. If a man has killed an enemy in war, he propitiates his enemy's spirit by shaving his head for three days after his return. Heads of men are also shaved in the pattern given in the accompanying illustration (Fig. 426).

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The Ja-luo, together with tribes remotely allied in origin, such as the Bôh and Lango, ornament the outer rim of the ear in a remarkable manner. About fifteen small holes are pierced along the edge of the cartilage, and a flattened ring of brass (looking in shape rather like a melon seed) is inserted. Hanging on the outer side of the brass ring is a large blue glass bead. In the lowest hole towards the lobe a plain brass ring is inserted. Regarding these blue beads Mr. Hobley writes: "For a long time I thought these blue beads were ordinary trade beads of the variety known as 'kiketi'; but upon inquiry I found this idea was indignantly repudiated. It was explained to me that the beads were picked up in the fields in the neighbourhood of the Maragolis Hills* after a heavy thunderstorm, and it was believed that they descended with the rain." Some of the chiefs also wear bits of jasper and chalcedony with a fine circular hole. These beads were formerly of great value, and were purchased at the rate of one cow per bead. They are said to have been picked up in the same way. Their name for these beads is

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* In North Kavirondo.

16: Northcote G-5 (no date) 1907· FL11 Luo FL11

towards marriage, that anyone who touches this tassel has to pay a fine of three goats to the husband.

The women do not wear iron wire to the same extent as their husbands and brothers. These may frequently be seen with from six to ten pieces wound round their arms and legs, which shine from constant rubbing and polishing with oil and fat. Happily there are signs that this wire is going out of fashion, whereby they will be spared the sores and ulcers which are its continual accompaniment. Trade generally will thus be put upon a sound cash basis instead of resting as it has done upon a precarious footing of barter. The Jaluo, who are keen traders, have begun to realise the advantages of the rupee over the iron, being helped to this conclusion by the necessity of having to pay three rupees a year for every hut.

The Jaluo full dress is very striking. A huge hat of monkey or goat skin, or of feathers, often of ostrich, surmounts a well-oiled visage which is ornamented by lines of small white beads across the forehead, nose, upper lip and chin and fastened behind the ear. Round the neck are strings of beads, brass cartridge cases, fetishes, and a round or two of iron wire. Across the chest and sometimes down the back are rows of cowries sewn on to stripe of leather; and over the right shoulder hangs a big black feather boa, or an ornament made of the long hair from the wildebeest's tail. The everyday goat skin is discarded. Round the waist they fasten strings of iron beads which they manufacture from iron wire; the iron has an extra polish, and from it depend bunches of feathers. The body is well oiled and sometimes covered with red clay or charcoal. Finally they fasten to the knee and ankle small bells made of iron wire in the shape of broad-bean pods and with one or two small iron beads inside.

Their weapons consist of a spear with a long haft and a short blade, a Masai sword on the right hip and occasionally a bow and arrows instead of the spear. Their shields are very large and heavy, made of buffalo hide and of a peculiar shape; vertically they are about three feet six inches in height; horizontally nearly six feet in length and curved back so that the left side, legs and front of the warrior are covered; they are painted red, white and black, often in artistic designs. These designs probably at one time indicated to what family the owner belonged; to-day, however, this idea, if it ever existed, seems to have quite disappeared, each man painting on his shield the pattern which pleases him most. Further investigation on this subject should be made in order to make certain whether the patterns have any peculiar meaning.

Some wear the hair long, twisting it into long thin strings and dressing it with oil and red clay or charcoal. Others partially shave the head, always leaving at least one little tuft, which is cut off and worn by the chief mourner at the owner's funeral. Sometimes the body is striped or spotted with yellow clay in imitation of the zebra or leopard.

Politically the Jaluo are in a semi-feudal state; the tribe is divided up into larger or smaller chieftaincies or clans, which correspond to the old baronies, but there is no one overlord to make the resemblance complete. Nominally the chiefs

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

843 [84] the custom which confines a female child in the hut with its mother for only three days, whereas a male child would stay with its mother for four days, thus giving her a longer rest. In reality, only those women who have given birth to two or more children seem to be able to make any successful guess as to the sex of their expected child.

The Birth of a Child

844 177 *Preparations.* Among the Christian women, customs connected with the preparation for a birth have largely been dropped; but superstition is still a very real factor in the life of every Luo woman. Hence, for example, the preparation of bedding and clothes before a birth is usually neglected on purpose, the position being even worse in families of low income. When women give birth in the maternity wards, the husbands therefore have to make a hasty preparation during the seven days spent by their wives in hospital.

843 177 [302] Among the pagans, the pain or nausea experienced during the first few months of foetal growth is mitigated by the administration of a certain medicine. When this trouble has ceased the woman is expected to grow long hair which should not be shaved until the child is born. Those pagan women who associate much with Christians, however, have abolished this custom of growing hair, though some of them still take the medicine. Among the pagans, the expectant mother takes a light purgative during the sixth month which is believed to free her from any abdominal impurity. Strong purgatives are forbidden in case they may cause abortion or premature birth.

844 *Assistance during delivery.* The assistance a woman receives when giving birth depends on the circumstances in which she finds herself. There is no ruling laid down